

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

PLEASE MENTION UNITY.

Our readers will do a favor to ourselves and our advertisers, and forward their own interests as well, if they will write or say to advertisers that they read the advertisement to which they reply in UNITY. It is easy to do this and profitable for various evident reasons. It promotes the business transactions and inspires confidence all around. The attention and care bestowed on advertisements by both advertisers and the reading public are constantly on the increase. UNITY endeavors always to restrict its advertisements to such as are creditable to the paper.

We trust that our readers will bear in mind the little but important suggestion we have made.

REV. DR. WACE, in his controversy with Huxley, truly says the strength of the Christian church is not in its creeds but in Christ himself. "It is with that living personal figure that agnosticism has to deal."

CARDINAL MANNING reasons, because in 1860 six of the New England states having common schools and a population of 2,500,000 had 2,459 criminals, while six Southern states of over 3,000,000 had but 477 criminals—that therefore the schools in New England caused the excess of crime.

THE New York Society for the Prevention of Crime, of which Rev. Dr. Howard Crosby is President, reports that at least 150,000 children, many of tender years, daily visit the saloons of that city. And as the *Christian* at

Work declares, "What is true of New York is true of cities the country through."

REV. DR. PARKER, of London, in regard to a proposition for the union in one denomination of Congregationalists and Baptists, writes: "My ecclesiastical creed is a brief one, and may, for general purposes, be thus expressed: Officially, absolute independence; sympathetically, all possible union. Congregationalism is, from my point of view, losing its power, because it is losing its distinctiveness. It is becoming like the other denominations, instead of maintaining its uniqueness, which, in my judgment, is its power." Mr. Spurgeon does not favor union on account of "the false doctrine now so current among Independents," unless it be limited to "the faithful."

WE should have included in the Western Unitarian Year-Book for 1889-90, in the list of Unitarian Periodicals published in the West, our Minnesota contemporary "Reason." A monthly of 16 pages, a journal of Literature, Religion and Philosophy. A. S. Edwards, Editor: Leroy Berrier, Business Manager. Subscription, \$1.00 per year, single copies 10 cents. Address, REASON, 18-20 N. Fourth St., Minneapolis, Minn. The corps of editorial contributors includes the names of T. B. Forbush, H. M. Simmons, Kristofer Janson, J. H. Crooker, Marion Murdock, Eliza T. Wilkes, S. M. Crothers, Carrie J. Bartlett and others. "It is the intention of the publishers to make a paper that will be helpful, not merely to individuals and organized workers for Humanity and Religion, but to every enlightened or inquiring man who has a way of his own, whether that way leads him to affiliate with churches or not. The paper will urge the desirability and importance of thoroughly organized effort, because we believe that organization is essentially helpful, and that the power for good of the individual and the society is neutralized in great measure, if they remain apart."

WE would like to commend to our Sunday-schools the habit of making life-memberships for its teachers and scholars, with the money sent as annual contributions to the treasury of the Western Unitarian Sunday-school Society. The Sunday-school of the Church of the Unity, St. Louis, has followed this plan for some years regularly. Another school did so for a few years by giving the life-membership to the scholar who had been most regular in attendance for the year. The Sunday-school at Sioux City made two life memberships for the winter of 1888-9, instead of one as heretofore, and the intention is to place them in this way until all its teachers are enrolled. This is a most desirable thing to do. To be a life member of any Society should mean an interest so genuine in the work of which that Society is one representative body, that it will last one's lifetime, and with all the general or specific helpfulness, so far as possible, implied by such an interest. That is just the kind of living life members we want for the modest society that has done more for the cause of reverent and reasonable religion than any society we know of in proportion to the money placed at its disposal.

THERE was laid last Sunday with imposing ceremony the corner-stone of a great school for boys in this city. It is to be under the management of the "Brothers of the Christian Schools," a catholic order. It is to be situated at the corner of Thirty-fifth street and

Wabash avenue and is to have accommodations for six hundred boys. The demonstration was an imposing one. Immense processions came from all directions. Archbishop Feehan presided and made an address. The school is to be known as the De La Salle Institute. One orator on the occasion waxed eloquent with patriotic fervor over the contribution this school would make to the better life of our nation, and we can but share in the orator's feelings, little as we have in common with the dogmas of the Catholic church. The time has come when education, under whatever auspices, can but contribute to the strength of free institutions and universal sympathies. As once all roads led to Rome, now all roads lead to reason and religion. Educate with as narrow a purpose as you please, only so you educate, and the training will be overruled in the interests of breadth, individuality and universality.

A FEW weeks ago we made mention of a discourse by Rev. Heber Newton on spiritualism. The broad and candid spirit in which it reviewed a subject that receives nothing but ridicule and hostile criticism from the majority attracted wide attention. It is followed by an Easter-discourse by Rev. M. J. Savage, which the *Religio-Philosophical Journal* entire. Mr. Savage makes a ^{new} or what he calls "the higher spiritualism," admitting the great mass of ignorance, superstition and chicanery that is attached to much of the phenomena bearing that name. This higher spiritualism is defined as "a complete system of thought," life, ethics and belief concerning God, man and destiny." The first grand belief it includes is "that death is not an end, but merely an experience. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge." It also teaches that everywhere the universe is under the law of cause and effect, and that under perfectly natural though unusual conditions the abyss between this and the life and pure spirit may be bridged with intelligent thought and communication. Mr. Savage seems to think the theory of modern spiritualism the logical outcome of the philosophical creed of all who accept the existence of spirit in the universe, of all, in short, who do not hold to the purely materialistic theory of life. His discourse is instructive and suggestive in many ways.

Number 1, volume 1 of a new monthly journal, *The Dawn*, from 36 Bromfield street, Boston, bearing on its title page the motto—"He works with God who works for Man"—and devoted to the earnest discussion of social problems, makes its first call upon us this week. Among its eight associate editors we note the names of Mary A. Livermore, Edward Bellamy and R. Heber Newton. The last name, it will be noted, is this week announced for the first time as an editorial contributor to UNITY. In a letter to the *Dawn*, speaking of the object of that paper, Doctor Newton says, "Its aim is to make it possible to lead a Christian life in the world, to lift business to a plane above the savage struggle for existence, to order the conditions of life so that the mass of men may be humanized . . . The ideal held before the new movement is without question the ideal of religion itself. . . . If we can turn the ethical forces with which the churches are stored in upon our economic

problems, we may solve them. We shall certainly solve the religious problems of those churches. It is a great dream but an old one—as old as Sir Thomas More,—as the books of the Revelations of St. John the Divine, as—Plato,—as the Levitical legislation. He who has seen from his study of history how dreams may turn to deeds will not laugh too vociferously over those who believe that the time is coming when the one oldest, most insistent dream of the ages will fulfill itself. It is better to die struggling as men say 'vainly,' with the light of the dream in one's eye, than to live ages in the success which is undisturbed by any such vision on the horizon."

UNITARIAN METHODS AND PROSPECTS.

Last week the double number of UNITY carried to its readers the full details of our Western Anniversaries. Our only fear is that the fulness may prevent some of our readers from giving the reports the attention they deserve, and that consequently they may fail to catch the full significance and higher import of the same. This week the *Christian Register* reaches us with the attractive accounts of the larger meetings of the parental organizations at Boston. The meetings there, as in Chicago, were apparently characterized by hopefulness, breadth and earnestness. The remoteness of Boston brought the annual regret that so few of our western workers could afford to avail themselves of the inspiration. We notice that from the western field there were present Revs. Utter, Forbush, Crooker, Carrie J. Bartlett, Beavis and Maxson. The Western Conference and the Women's Western Conference were represented by their Presidents, Mr. Shorey and Mrs. Richardson. We have no space for comment upon the many good things said there but we share with the workers east and west a keen interest in the plans that may be developed for the further prosecution of the work which these several organizations have in charge. Both the Western Conference and the American Unitarian Association see with increasing clearness the work they have to do and gird themselves with increasing confidence for their task. Questions of co-operation are the only perplexing ones. The continued exclusion from the Board of the American Unitarian Association of the Secretary of the Western Unitarian Conference, which first took place in 1886, and the appointment of another Western agent to conduct their missionary activities in the west independent of the organizations and workers that have so long tried to till the field, whose headquarters are at 175 Dearborn street, Chicago, show that the Association still holds to its theory that by the vote taken at Cincinnati the Western Conference has forfeited its right to their confidence as a co-operative body and that the American Unitarian Association benefactions and activities must not be allied with its workers. Concerning this policy we can no more clearly express our judgment than by quoting our own words published in these columns three years ago: "There is need of as many missionaries in the west as can possibly be maintained, but any attempt to overlap functions and to divide sympathies on theological lines by the American Unitarian Association will sadly denationalize it. It will be a step which succeeding administrations will inevitably have to correct. Time will

undoubtedly prove what is perhaps now difficult to establish, that the real differences of thought and word brought out in recent discussion are not radical enough either to divide the fellowship or materially distract the work of the Unitarian movement in America. That movement is still in its incipiency. There may be twenty-five years more of strength-gathering and life-forming youth before the virility of conscious manhood will assert itself in great accomplishments. But the Unitarian word stands for tides of life which we can but dimly apprehend as yet, because they are just arising into form and power. Let us keep our working lines together, then our thinking lines will duly touch, and the harmony that is enhanced by differences will be found. The chord that is reached through discord will be struck." The three years of earnest strain since we wrote the above have not changed our convictions. They have been years of growth and spiritual deepening all around, years that have witnessed a marked tendency in the direction suggested, years in which the American Unitarian Association has exercised in reality the co-operation which technically it has tried to disclaim. With our Western State Conferences it has been glad to co-operate, although in a majority of cases the fellowship attitude of these State conferences is unequivocally that of the Western Conference, as is also the position of many of the new societies they have aided and welcomed, and the older societies whose money they have accepted and whose delegates they have welcomed upon their floor, among which is the Western Conference itself. The fellowship position of the Western Conference is logically the same as is that of the National Conference, whose purser the American Unitarian Association is glad to be. All this goes to show that the apprehension, distrust and so much of opposition as the fellowship position of the Western Conference has aroused is but incidental, transitory and inconsistent. The Cincinnati resolution will yet be recognized as an epoch-marking one, the signal for deeper thinking and nobler working all around.

There are very few of our western Unitarian Churches which have not received large benefits from the American Unitarian Association. Some have received pecuniary help through a period of years. There are always some societies dependent upon its gifts for the power to maintain continuous preaching. The association expects and desires to expend a portion of its funds for the promotion of the Unitarian cause in the west. That it may do this to the best advantage it is necessary that it make itself acquainted with the openings for our work and with the men who are called to fill them.

The policy of the American Unitarian Association has been a broad and liberal one. There is no reason to doubt that it will continue to be such. In fact it will have to be comprehensive rather than exclusive, in order to accomplish its chosen ends.

There are two methods by which it may promote its views and dispense its benefactions. It may use the organizations already existing in the west, or it may establish agencies of its own. It must do the latter, if it have not confidence in the capacity, discretion or fairness of the associations formed in the territory of its operations. Our own opinion is that some form of friendly cooperation will soon be found to be the best for all interested; that as many of the churches and native organizations as possible should be enlisted in the general work, and entrusted with some measure of responsibility in the common cause. Possibly the very best way to bring this about is for the American Unitarian Association to send its accredited agent into the field, to visit the churches and conferences from time to time, and to make himself acquainted with the men and needs and opportunities of the west. This

seems to be the present policy of the Association. Its success will largely depend upon the spirit in which their agent comes. Should he come in the interest of a part of the churches of the west instead of all; if he identify himself with a faction,—deepening division in churches and conferences instead of overlooking differences and promoting union, then his mission must miscarry. As soon as it becomes known that but one sort of Unitarian churches or preachers can hope for the confidence of the Unitarian Association of Boston, then friction will be inevitable.

Our Societies and our Conferences are independent bodies. While a friendly visitor is welcome, and they often need the sympathetic counsel of a larger experience, they are not under authority, and there is a form of criticism which can not conduce to harmony.

We are confident that the relation of the American Unitarian Association to the western churches presents no difficulty of solution or management to a man, radical or conservative, who is large enough in his sympathies to include within them the whole denomination. Whoever is sagacious enough to know good work, good men, and good opportunities, when he finds them, regardless of the special form or phase they present, will recommend himself to east and west alike, will prove himself a competent adviser and trustworthy agent of the Association, and will be warmly received by all friends of the Unitarian cause within the limits of the Western Conference.

The American Unitarian Association has asked the Rev. George Cutter, whose admirable work in Buffalo for many years commends him to any task, to undertake this difficult agency. Of him we will say, as we did of the first appointment made to this position, in 1887, "If he comes to work *with* our churches and not *against* them, there is plenty for him to do. We will welcome him to our councils and our pulpits, we will crowd up a little and make room for his desk at 175 Dearborn street, and not the least valuable outcome of his mission will be the proving to himself and to those who sent him that co-operation is better than differentiation and that they who should embrace need not hold one another at arms' length. Meanwhile the duty of every one will be to do all that lies in his power to realize our ideals and to deserve the fellowship we crave. In attending to the interests of humanity and serving the cause of universal religion, in doing all we can to speed the gospel of character, we shall best serve the only Unitarianism that we should be much concerned about.

Correspondence.

OUR BOSTON LETTER.

Boston was never more beautiful than now. The public gardens keep alive the desire for excitement by their constantly changing display of flowers. No one is allowed to enjoy any special kind of flower until it fades. . . . The Fourth of July has not yet burnt the grass on the Common. Boys lounge on it or play base ball, an innovation due to Mayor Hart, who by the way is a Unitarian. Does freedom of thought lead to allowing allotted stipends of freedom in action? It is droll to hear how differently this permission for games and lying on the grass has been viewed. The horticultural aesthete deplores it, the easy philanthropist and the father of uneasy boys rejoices in it. Summer is coming, and people live out of doors in their hours of leisure, which, with the difficulty of obtaining work, are very many.

One set of charities is closing, another opens. What with Fresh Air and Country Week funds one cannot have the conscience to engage board at either seashore or mountains, until he has deposited a weekly pro rata sum for his own enjoyment in some scheme to

give country pleasure to those whose wages cannot provide it.

The Women's Educational and Industrial Union has just held their annual meeting in their new building. Part of the money for it was provided by a first mortgage, and part by a loan fund of some \$60,000, at 4 per cent. interest; subscriptions for which were taken in sums from \$2,000 to \$50. Let me from my personal experience recommend this way of raising money. It saves the pain of either asking or refusing outright; it enables those to aid who want to do so but can not give in cash; it makes all parties feel business like, a comfortable feeling for women to experience, and it affords opportunities for spasms of generosity, some of the original loans having been turned into gifts. The Union has had classes and meetings of all kinds this winter. The protective committee continues its work of obtaining wages when fraudulently withheld, the largest sum recovered this year having been \$240.00 and the smallest sum 50 cents. The amount of sales for the twelvemonth has been \$35,480, over \$31,000 having been paid to consignors; the commissions of 10 per cent. just paying running expenses, improvements, etc. The Massachusetts Emergency and Hygiene Association have closed their winter work of lectures in the city and begun upon the playgrounds in Boston. The School Committee gives permission to use some of the school yards, which are made shady by high brick walls. Each ground is under the care of a paid matron and a volunteer superintendent. Children too poor or too young to go out of town are here provided with games, toys, jumping ropes, reins, transparent slates, flowers and rest; for when it is very hot, the little ones march into the basement and are amused and improved there. These grounds meet the needs of the children close to the alleys where they live, and though un-picturesque are very pleasantly natural with fun and kindness, while the policemen who have been trained in Emergency lectures during the winter become the self appointed guardians of these yards; 2,000 children were entertained and benefited last season.

The anniversaries are coming, but as they are chiefly Unitarian they make no difference in the city population. Twenty years ago, when the Orthodox held theirs at the same time, our streets had a clerical look. This season, as before, the signs of the times will be read differently. There are some, who as invariably see the kingdom of heaven coming, as there are others, who are bravely pessimistic. Religion after all is affected by temperament. Blessed are those who do not allow their conservatism to become a nest of prejudices. A wise man without enthusiasm is as appalling as an enthusiastic man without wisdom. Pentecostal days must come into every community, if it would not perish.

The churches will soon unite instead of all closing, various ministers wishing they had not to preach when their turn comes, or else being glad to return to their chosen vocation. A minister on a vacation is somewhat like a Harvard freshman.

Mr. Horton's congregation has increased this winter in size, though he has always had one of the best attended churches in the city. It certainly is one of the pleasantest to go to, for after the benediction Mr. Horton comes directly from the pulpit, and children and parents crowd round him for greetings. Each one in the church seems to be glad to see every one else, in most un-Boston-like fashion. His sermons are remarkable for the amount that is contained in them. There is common sense and fervor, practical illustrations, poetic fancy, careful statement, and in them all an atmosphere of joy and trust which makes the hearer feel brave and ready for action.

Mr. Savage's congregation still print his weekly sermons, which are distributed by thousands. It is impossible to hear him week after week without be-

coming one's self more logical and clear in thought. His sermons are always in a series, each fresh one is the natural outcome of the preceding, whether it is on life or theology. His people know what they believe and why, and are possessed, both men and women, of a calm, deliberate conviction of the certainty that God exists. His intense sure glad theism has penetrated their minds and hearts and they rejoice and work with him.

KATE GANNETT WELLS.

ANNIVERSARY WEEK IN BOSTON.

Any Unitarian, or liberal minded person, who has temporarily lapsed from a proper optimistic outlook; who has lost faith, hope or interest, should, hereafter, be duly notified of the bracing effect of the Boston atmosphere during Anniversary Week. Complete mental restoration can not only be safely promised, but such a one is sure to store away a reserve fund of hopeful enthusiasm, to serve for the future contingencies of others, if not needed for personal use.

It is a long story of a week's meetings of ministers, clubs and associations; social reunions and intellectual enjoyments, commencing each morning with devotional exercises in historic King's Chapel, as a "low sweet prelude to the day;" "the diapason closing full in man" and woman's work for the year past.

The Renaissance of Unitarianism has been lately dated eight years ago, and its revivifying power has been acknowledged as due to the work of Unitarian women, as well as men. Courtesy, justice, or, possibly, convenience, therefore, gave the opening meeting of the week to the Women's Auxiliary Conference at the Church of the Disciples. It was a mass-meeting of Unitarian women, who listened attentively to the reports of delegates from the west, east and home conferences. Mrs. Andrews, as president, gave a warm welcome to all; touched upon their sad losses in the Auxiliary's first and beloved president, Miss Abby W. May, and in their revered friend, and pastor of the Church of the Disciples, James Freeman Clarke.

One hundred and seven branches, 65 of which had sent full and satisfactory reports of their year's work; over \$9,000 contributed through the American Unitarian Association to specified charities; 64,000 tracts distributed by Post Office Missions, as well as 2,000 helpful letters written, gave speaking evidence of the aims and successes of the Women's Auxiliary Conference. A national organization, which would admit all Unitarian women the United States over, was spoken of as the destined fruit of this blossoming parent tree.

The sixty-fourth annual meeting of the American Unitarian Association was largely attended in Tremont Temple. The voting for officers resulted in the defeat of the ballot for a third woman on the Board of the Society, and in the election of the Rev. John Snyder, of St. Louis, Rev. Mr. Ames declining to serve, so as to leave this vacancy for a western representative. The new names upon the Board are those of Rev. Brooke Herford, Rev. Chas. F. Russell, Rev. John Snyder, Prof. James B. Thayer, treasurer, Hon. Thomas A. Hart.

Secretary Rev. Grindal Reynolds's report disobeyed the injunction "Let not thy left hand know what thy right hand doeth," but disappointed no one in the substantial year's work done by Unitarian hands and money. The bequests for the year had been unusually large; church extension wide, and aid to struggling societies generous. \$91,00 remained as a balance in the Society's treasury. The present crying need was for men fitted for missionary work. Cambridge and Meadville gave ministers sufficient to supply the ordinary vacancies, but not a sufficient number to supply the constantly increasing demand caused by newly organized societies.

Of the many excellent remarks of representatives from both the East and

West, who told of the needs and aims of their sections of the country—of all these, Rev. Arthur M. Knapp's intensely interesting Japan experiences, as missionary of the A. U. A., must be given precedence and all available space. During the week Mr. Knapp spoke three times, in substance, as follows:

Japan must be recognized as a vast interrogation point, and the exact opposite of our western civilization. There the rulers rule, the leaders lead, and the common Japanese proverb "If you capture a General you overcome a thousand men," gives the key to successful Japanese propagandism. Moreover, the leaders in Japan are thoughtful, educated men, who look with interest upon western civilization, but with indifference upon religion which is not practical, constructive and co-operative. They ask, What is your religion good for? What is it good for for us? Unitarianism, therefore, coming as a social science, a social reform, not seeking to make converts or to add another sect to that sect-beridden country, has won the recognition of the leaders of Japan. Heretofore, the great secret of the non-success of Christianity in that country has been that its missionaries have endeavored to engraft bodily upon the Empire a foreign institution. This would not do, for the animating spirit of Japan is patriotism, and any Christianity to succeed there must be a Japanese Christianity. Mr. Knapp prophesied any possible known success for a Unitarianism that sought simply to aid in building up a Japanese faith in God and man, on the basis that has already made those people the kindly, gentle, thoughtful race they already are.

A humorous allusion was made to the custom of ante-dinner speeches, in Japan, in contra-distinction to our after-dinner oratory, the former wisely giving the diners subjects for conversation. Mr. Knapp explained that he was usually asked for a half-hour speech; he always spoke on Unitarianism, the happy consequence being a three-hour dinner discussion of his remarks.

The law of selection must control where superfluity prevails, and without mention of many other strictly Unitarian meetings, Edward Bellamy's theory of nationalism as discussed before the Free Religious Association next claims attention.

Quot homines tot sententiae, one might, almost, wearily exclaim, if there was not so much excellence in Nationalism, Christian socialism, individualism, and collectivism.

Mr. Bellamy opened his own discussion by a thoughtful paper explanatory of Nationalism. He traced the tendency of trusts, syndicates and combinations to what he deemed would be their logical outcome, viz: the accumulation of the wealth of the nation in the hands of the few, with a professional class largely dependent upon these few, and the residue of mankind abjectly poor. Competition was wasteful suicide, collectivism and co-operation the *mot d'ordre* for the future. The burning issue must become—this plutocracy versus Nationalism,—and Nationalism was the union of the people to use the wealth of the nation for the benefit of all. Those familiar with "Looking Backward" know full well the noble altruism and happy optimism of Mr. Bellamy's Utopia.

Christian Socialism, as the next speaker explained, was closely allied to Mr. Bellamy's socialism, believing the callousness of wealth and luxury to be the result of competition, but hoping to produce equality, by means of education and the practical application of Christianity. The power of environment should be estimated, and Christianity scientifically applied for its betterment. Not improvement, but abolition of the slums would be the result of keeping close to religion. The profit sharing, by another speaker was then set forth, as the best bridge across the gulf between individualism and Christian socialism.

The strongest plea made for individ-

ualism was by Prof. Harris, of Concord, Mass., before the National Woman's Suffrage Association. Prof. Harris said we had been a hundred years protesting against all manner of restraint upon individual liberty; all thralldom to the will of another. The highest individualism has been the ideal of our civilization, and has involved free competition,—a man shall reap what he sows.

The present movement, Prof. Harris claimed to be a veritable looking backwards; a return to the rudimentary state of society, where the status of the individual was fixed for him in advance and where man was denied the five freedoms, now granted him, *i. e.*, the freedom to choose a trade, to labor where he pleases; freedom of partnership; freedom of buying and selling to the best advantage; freedom to lend money at the rates of interest agreed upon. Because abstractly one individual was as good as another, Socialism insists that each individual ought to share equally in the results produced by all.

The airing that the secular press is giving these old-new theories will, in the mean time, preserve the equilibrium of public opinion and balance the effect of the Nationalistic and Socialistic Clubs, while the neutrals will, as of old—

"Honor the man who is willing to sink Half his present repute for the freedom to think,
And, when he has thought, be his case strong or weak,
Will risk 't other half for the freedom to speak."

M. A. B.

FROM HUMBOLDT, IOWA.

DEAR UNITY:—I want to let our liberal friends know, through your columns, something about what our church here at Humboldt has to be glad of. It has never been in a more prosperous condition than now. We have raised more money the past year, by twenty per cent, than any previous year. The last payment on the church debt, a sum of over two hundred dollars, was paid in January last.

The following resolutions have lately been presented to our faithful pastor.

Be it *Resolved* by the trustees of Unity Society, of Humboldt, Iowa, in accordance with the unanimous and enthusiastic expression of the Society, at its annual meeting held at the church on the 7th inst.—That we hereby express to our minister, the Rev. Marion Murdock, our most sincere and heartfelt appreciation of her ardent, faithful and untiring service, for the past four years, as our pastor; and that we fully recognize the high worth of her moral and religious teaching, as given both in precept and example.

And be it *Resolved*, that in testimony of this appreciation and recognition, we as the official board of said society, carrying out the desires of said society, as directed to us, in which we most heartily concur, hereby extend to her our most cordial invitation, to continue the relationship of pastor to our society, for the coming year; and earnestly solicit her to do so, in the fervent hope that such relationship may not be severed for a much longer time; and that these resolutions are made from the deepest and keenest feeling of interest in the welfare of our church, and the cause for which it stands, hoping the promotion, of such welfare may be mutual to both society and minister; and that the latter may be better compensated for her faithful and, valuable services, and as further evidence of our appreciation and recognition thereof,

Be it further *Resolved*, that her salary be increased one hundred dollars for the coming year.

The Unity Club has just completed its year's work. The Club has studied Shakspere, two evenings a month—alternating with a study of the poets, Holmes, Bryant and Whittier, using Mr. Gannett's outlines. A public reading of Shakspere's Twelfth Night is now in preparation to be given the first of June.

Sixteen of our church people attended our State Conference, held at Sioux City three weeks ago. This fact speaks something for us.

There are some things discouraging, out here where churches are few and far between. Yet on the whole the outlook is bright. We are feeling more and more that we stand for a great cause, that it is worth standing for and working for. It is a cause that widens and deepens and sweetens life.

M. W. G.

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

THE IDEAL UNITARIAN CHURCH.

CELIA PARKER WOOLLEY.

Read before the Western Unitarian Conference, May 16, 1889.

The subject of the ideal Unitarian church must be considered from two points of view: the thought side, or that of its main principles and beliefs, and the practical side or its relation to active life and its duties. In considering the first we must take into account two things, *viz.*, the beliefs and doctrines usually taught in the Unitarian name, and the principle or method of thought by which these beliefs have been reached. Unitarianism is not so much an organized system of religious belief, as a religious movement. It is more a method of thought than an outcome. Not that the outcome of Unitarian thought is unimportant. On the contrary, the main beliefs described by that name are of that wide philosophical import, and moral necessity to man, which assure their permanent abiding-place among the world's treasures of thought. Only when we claim some of these beliefs as distinctively Unitarian, whose origin rather lies in the nature of man himself, I cannot but think we overestimate the relations of a single sect or movement thereto. Unitarians hold no monopoly of the great fundamental postulates of their faith, such as belief in the unity of God, the dignity in place of the depravity of human nature, taught by Channing, and the immortal life. Beliefs like these are at once too universal in their scope, and too inseparably connected with the very processes of thought to be claimed by a single company of the world's thinkers.

Dearly, therefore, as he may prize and profit by those beliefs which define his conception of the universe and his relation to it, the Unitarian should not hold them more dear than those faculties of reason and judgment which have enabled him to reach such beliefs. Lessing's choice of the continued right to search for truth *above* the unearned privilege of receiving it as a gift, illustrates the mental attitude of the true Unitarian. Does the successful man of affairs prize the outward signs of success, the wealth, the handsome establishment, the social rank and advantages that go along with these, more than the business knowledge and talent by which he acquired these benefits? Does the scholar value his professor's title, or the learned treatises which bear his name, more than the mental gifts and love of learning which have procured these honors? The mother's life of patient devotion to her children is a fact of smaller consequence than the un-failing source of love at the heart of the universe which hers springs from. The fact that a man *can* die for his country, affords more glorious testimony to human greatness, than the record of the battle in which he fought and was slain.

What results, anywhere in life, save the results of character and human experience are of any value compared with the mental discipline and power evolved in their acquirement? Why, then, should the religious seeker think more of any belief or conclusion his human faculties have reached than of the continued right to use those faculties? Life is symbolized in every field, material or intellectual, not so much by accomplished results as by movement, continued self-expansion, growth. The liberal recognizes this principle and applies it to matters of religious concern. We have such a strange, mistaken idea of what it is that really constitutes a fact in this world, applying the word only to things of outward sense and knowledge, and carefully avoiding its use in the higher realms of thought and feeling. We do this nowhere so

much as in the study of religious subjects, where, prompted by a just motive, but governed by a narrow sense of intellectual honesty, which constrains to a bald literality of statement, we hesitate to admit the reality of anything that lies outside the domains of sense and practical experience.

The instinct of growth in man—of spiritual growth—that is the fact that lies at the bottom of every other connected with the world's religious history. Unitarianism was the first form of religious faith frankly to recognize this fact. Man often gains intellectual perception of a truth, however, long before he is able to grasp its full moral significance or make it a rule of conduct. It was not to the discredit of early Unitarian leaders that they accepted a principle of religious conduct and fellowship of wider scope than they themselves recognized, that for a long time their minds were occupied with certain results of thought which this new principle had gained for them, rather than with the principle itself, nor that they often mistook the relation of the two. For though Unitarianism has from the first stood plainly for the principle of reason in religion, it has not stood wholly for that—nor always mainly. The Unitarian principle has from the first been closely associated with the Unitarian dogma, and every controversy that has marked the history of Unitarianism has resulted from the attempt to enlarge the dogma to a size more proportionate to the principle, or more correctly to apply the principle to the elucidation of the dogma. Rev. Wm. C. Gannett, in a pamphlet entitled "Unitarianism or something Better," has gone over this entire subject in the most candid and thorough manner, showing the two-fold growth of Unitarianism first as a movement of thought, and second as certain results of thought embodied in the Unitarian doctrines of the unity of God and the worth of man's spiritual nature.

From the beginning Unitarianism has been a religious growth and seeking. Its first definitive utterance in this country dates from the ordination sermon of Jared Sparks, by the revered leader of our faith, William E. Channing. This sermon was entitled "Unitarian Christianity." It is pervaded with the spirit of a pure rationalism throughout, and is a plea for spiritual freedom. It is true that the rational spirit underlying this discourse is hampered from time to time by other thought conditions, imposed by the age in which Channing lived, and by his own nature. A correct method of thought cannot always lead to correct results, for results of thought are dependent on knowledge and must conform in the main to the general standards and culture of the times. Bacon's system of induction was correct, though not entire; but his imperfect scientific knowledge led him to draw some strange conclusions from it. It had to wait for that addition to the observed facts of science recorded in the works of Spencer and Darwin, before its real place and merit were discovered. Channing brought the right method to the study of religious questions, an open and reverent mind, but could not make it yield to-day's results. He knew nothing of the new mental outlook obtained through the teachings of evolution, nor of that new conception of the Bible which we hold to-day, under the instruction of Kuennen and his school. The Bible was still dogma to him, but dogma on a high, refined plane. Channing sincerely believed in man's need of both reason and revelation. It is reason, he tells us, which demonstrates the need of another guide, superior to itself—revelation; as it is reason which must determine the merits of different revelations, so claimed. This kind of reasoning is a little artless, but it was sincerely spoken. The divinity as distinguished from the deity of Christ was another doctrine of the early Unitarians, impossible for their successors of to-day to explain or understand. Channing's dislike of

creeds was fundamental, and even went to the extreme of an unwillingness to enter into any form of associative effort outside the church, through fear of imposing some restriction on men's opinions. He disliked creeds also because they deal with abstract and unessential subjects. "The celestial virtues in Christ's character, these are never inserted into articles of faith," he says, and adds, "It is a little remarkable that most creeds, while they abound in mysteries of human creation, have renounced the great mystery of religion." This sermon of Channing's is a typical Unitarian discourse, even when read in this later day of clearer thought and bolder investigation, from the emphasis that is placed on a correct mental method. "Channing's entire life and all his written and spoken thoughts show that with him the gospel of practical righteousness was paramount to every form of opinion," says Mr. Shorey in his pamphlet on "Channing and the Unitarian Movement in the United States." The same writer adds that Unitarianism has always included two parties, "one with conservative, the other with progressive tendencies," and says that "with temporary exceptions each has been wisely tolerant of the other and perhaps equally useful." It is these "temporary exceptions" that form the landmarks in our denominational history. The Unitarians of Channing's day claimed to believe in the absolute exercise of reason in the solution of religious problems. They declared all doctrines unimportant when compared to life and character; but at the same time both their profession and practice showed that they considered a little doctrine helpful and necessary. They believed that every man should read and judge the Scriptures for himself; at the same time they taught that the Scriptures were of superhuman origin, and the highest possible guide to the world. It was not long before a man arose who made bold to doubt the divine authority of certain portions of the Bible. Theodore Parker's sermon on "The Transient and Permanent in Christianity," set forth the then novel and startling doctrine that the truth and value of Christianity were not dependent on the miracles. Christianity means a pure life, he said, belief in the overruling goodness of God, and the brotherhood of man. Channing had taught that religion was not concerned with questions of the trinity and the mediatorial sacrifice, but stood for just and noble living, the free exercise of all man's higher faculties. Parker had a word of narrower import to speak, but bolder, inasmuch as it attacked beliefs dearer, because nearer the religious consciousness of that day. Parker said that not religion alone but Christianity is unconcerned with the accidental trappings of doctrine. Channing had taught that the old conception of Jesus and his death hindered not helped the cause of true religion; and Parker added that the miracles hindered not helped the work of Christianity. Everybody was alarmed—everybody but Channing. Let us remember that. In all the strife and turmoil of this period the great leader spoke no word of hostile criticism or distrust of the new radical preacher. Not that he always agreed, or wholly opposed the methods of that brave, outspoken soul, but he neither feared nor deplored the rise of that new branch of the faith called "Parker Unitarianism."

Espoused to the cause of a rational and progressive religion, he was both too trustful and too logical to question the right of another man's opinion, either within or without the lines of his denominational fellowship.

Other historic deeds and utterances of this fellowship are familiar to you: the Cambridge address of Emerson, and his formal withdrawal from the ministry; the later controversy on the basis of admission to the National Conference, and the organization of the Free Religious Association in 1866.

The echoes of this famous controversy were dying away when the old issue was again presented in the name of a new one, and in the attempt of certain members of the Western Conference to commit that organization to a definite statement of religious belief. This attempt led to the adoption of what is known as the "Cincinnati Resolution," presented by Rev. William C. Gannett, at the meeting of the Conference in May, 1886, and containing, not a statement of belief, but a new basis of fellowship, rejecting all dogmatic tests, and welcoming all "who wish to promote truth, righteousness and love in the world." This action was so severely criticised, and its motive so profoundly misunderstood, that Mr. Gannett, himself convinced that this first statement was too brief to be fully inclusive of the real meaning and purpose of Unitarianism, came forward at the next annual meeting and presented another resolution, embodying a statement of the things "commonly believed among us." I have referred to this last public utterance of Unitarianism, not because I wish to revive unpleasant memories, or stir dissension anew on a topic that has aroused much excited and fruitless discussion, but solely because the action of the Cincinnati Conference in 1886 is as valid and important a part of our Unitarian history as any action of the remoter past. I should be untrue to the charge imposed in the discussion of this subject, however, did I neglect to say that in my opinion the Western Conference, in the adoption of the Cincinnati Resolution, took but one more necessary step in the practical exemplification of the principles taught by Channing. Unitarians can consistently have no other basis than a basis of fellowship; for this is the only one that recognizes the worth of human character, irrespective of the varying creeds and beliefs of men; that puts the performance of duty before all professions of faith and theories about duty. W. M. Salter, in the closing essay of his book entitled "Ethical Religion," writes of "The True Basis of Religious Union." He says, "The truth which it appears impossible to doubt, is that *duty binds a man.*" Other beliefs and convictions change with increasing knowledge and experience. This one remains. Acting on a full recognition of this principle, "the ideal religious body would be a union of all those who owned the authority of duty, and who sought to live as duty commands." Such a fellowship need not stop with the mere explanation of its bond of union; but, as in the case of modern Unitarianism, may and should give expression to its general beliefs,—in a way, however, that leaves room for the equal free expression of a possible dissentient minority. The ideal Unitarian church can rest on no policy of exclusion.

As Channing was neither troubled nor alarmed over Parker's defection from some of the old beliefs, so I firmly believe, had he lived to a later age, he would have been as little afraid of the still more advanced opinions of Frothingham and Potter, nearly thirty years ago, or of the so-called "ethical tendencies" of Western Unitarianism to-day. Those of our liberal household who with just pride, but not always with the broadest sympathy or understanding, call themselves "Channing Unitarians" should pause to ask themselves what it is to be a "Channing Unitarian." Is it to make Channing's beliefs, limited by his age and the thought conditions of that early day, ours, or to possess ourselves of his spirit? Is it to think as he did, or act as he did; to copy his opinions or to cultivate his virtues? I believe nothing could have been more obnoxious to his upright nature, living always in and from the spirit, than a discipleship founded on the letter of his teachings; his name made the shibboleth of a party, when he who proclaimed himself "always young for liberty," would have nothing to do with party lines and distinctions. Channing's nature was at once too high and finely organ-

ized to accept the dangerous honors of a personal leadership. "Why do men take such pains to spoil their leaders?" he once asked; "no man is the better for being worshipped." Channing was not a man who wanted to be worshiped. He desired men should worship nothing but the spirit of truth.

The true Unitarian—member of our ideal church—which reveres all the great and good, but will wear the name of none as a badge, will call himself neither "Channing" nor "Parker Unitarian," though he will aim to unite the merits of both. He will add Parker's fervor to Channing's devoutness, and Channing's mental breadth and calm to Parker's invincible courage; the sweet serenity of the one to the moral glow and heat of the other, mental poise and steadfastness to a strong prophetic yearning for perfection.

I have dwelt thus long on the theoretical side of my subject because it was necessary first of all to understand what basis of thought our ideal church is to rest on. I have tried to show what a strong hint and promise of this church was given to the world in the rise of New England Unitarianism, a promise its subsequent history has sometimes fulfilled and sometimes plainly failed to fulfill. The inevitable conclusion reached by this review of the past is that this ideal church must rest on the broadest possible basis of fellowship, welcoming to its communion all thoughtful, truth-seeking minds; that any basis of fellowship founded on belief, no matter how wide or rational, is a logical inconsistency in an organization that recognizes the necessity of religious change and progress, and makes character, not creed, the test of the religious life.

With this distinctly ethical aim, an ideal church will yet be something more than ethical, using the term in the sense of those who sometimes seem to divorce it from religion. It will be a church, not simply a society or congregation. Convinced of the reality of the religious sentiment in man, so closely blended with yet distinct from love of goodness, it will employ such suitable forms of expression for this sentiment as it can find. Worship and aspiration will serve as factors of its spiritual life along with the work of practical duty and benevolence. The hymn and prayer will find as natural a place in its ritual as the sermon; the hymn, because the voice must utter the feelings of praise and gratitude that rise in the heart; and prayer because not all the learning of the ages can prevent the instinctive turning of the soul of man to its source. Our ideal church, founded on reason and the knowledge of law, need not be afraid or ashamed to avow belief in prayer, prayer that makes no claim to know its own result, but only seeks the help that comes with the admitted, humble yet striving, need of help. The ideal Unitarian church, then, will have its religious service, one that has no dwarfing or stultifying effect on the intellect of the worshiper; a service at once rational and reverent, uplifting to the heart, strengthening the understanding and consecrating the spirit to continued service in well-doing. Its services will be of a general and special order. There is no reason why the rational church should not adapt to its own use many of the features of the older sects, where this can be done without logical contradiction, and with true spiritual benefit. It is a significant fact that the most complete and beautiful services in present use among us, both of a general and special order, are the work of men who stand condemned in some circles for an extreme radicalism. But to me the three little books, entitled "Unity Services and Songs," "Unity Hymns and Chorals," and "Unity Festivals," are works of daily increasing spiritual help and inspiration; and afford proof more conclusive than could the sermons of any of the radical preachers whose names appear on the title-pages, of the close alliance between pure rationalism and natural piety.

There will be nothing obligatory in the use of these services, which will rather be subject to the free choice of every worshiper, without detriment either to conscience or the judgment. The Unitarian especially attached to the Christian name and associations can with entire consistency take part in certain services, which another, following a severer line of thought, feels bound to dispense with. Unitarianism, having the two-fold aspect of belief and method of belief, standing wholly and primarily for this method of belief, and generally, though not necessarily for some form of belief, will always attract two classes of believers: those who lay chief stress on the prevailing doctrine, and those who, though they may accept the doctrine, care more for the principle or method of thought by which the doctrine is reached. Thus we shall always have with us the radical Unitarian, meaning generally the rationalist; and the conservative Unitarian, meaning generally the distinctively Christian Unitarian. I use these terms broadly, for as a matter of fact a Christian Unitarian may be as much of a rationalist as any other, so far as mental method is concerned, while many rationalists still claim the Christian name.

We come now to the practical side of our subject. The ideal church will be above everything else a working church. Its work, as Rev. J. L. Jones has said in a printed sermon on a similar theme, will be modeled after Paul's words to the Thessalonians: "Comfort yourselves together and edify one another." That is, the highest church-fellowship aims to bring solace to the heart and strength to the understanding. Elsewhere, as editor of *UNITY*, Mr. Jones says: "If the Unitarian church is to preserve its right to its Pilgrim inheritance, it must continue to be the pioneer church, seeking to give shelter to the shelterless, and a church to the unchurched. It can only do this by a growing indifference to the dogmas that divide, and a growing zeal for the duties that unite."

The ideal church will be essentially modern, not only in its spirit and object, but so far as possible in the exterior means and appliances with which it seeks to carry on its work. An obsolete mediævalism will be as much out of place in its architecture as in its form of worship. Beauty and correct taste should be consulted in its construction, but not at the expense of other and more practical needs. We need not return to the bare, plain models preserved in the traditions of the Puritan meeting-house, but use and simplicity should be the main motives of the modern church builder. The real use of the church of to-day is that of a religious work-shop with club and class-rooms, library, parlors and complete domestic arrangements to further the social life of the church. There is no objection to the painted windows and the illuminated texts on the walls, provided these and other similar devices be enlarged from a simply decorative purpose, and made to further the true spirit and objects of the church, to embody a rational and living purpose. A recently constructed liberal church retains the painted window, but in a way that makes a noteworthy innovation in church decoration; the lesson it seeks to illustrate being drawn, not from any of the old theological fables, but from that story of deep religious consecration and trust found in Millet's *Sower*. We shall always honor Correggio and Lucca del Robbio for the works so imperishably associated with their names, contributions alike to religion and to art. The glory of Raphael and Angelo will remain unapproached through all time; but it is equally to our loss and our discredit when we overlook the work of artists near and of our own day; when we fail to recognize the spiritual instruction and inspiration conveyed in the works of Millet, Hoffman, Bastien Le Page, and Verestchagin. The ideal church whose pulpit is rendered more sacred by readings from the entire list

of the world's saints and sages, must be equally just and broad in the selection of the minor sources of instruction, and will seek to be as honest and catholic in the choice of the art symbols representing its faith as in the advocacy of its chosen principles and ideas.

Among the working features of this church none will be of greater worth and interest than the literary society or study-class, coming to be known among us as the Unity Club. Among the orthodox sects a growing appreciation of the intellectual life and its relation to the religious, is seen in the work of the Chautauquan Circle. The ideal church will be a recognized agency in the work of modern culture, the intellectual center of the neighborhood. The church that is fully alive to its highest mission and opportunity is as much in the mood for work on week-days as on Sunday; and the Wednesday or Friday evening meeting of the Dante or Spencer class is a necessary correlative of the Sunday morning service. Only as the church itself becomes a leader in the world of thought can it command the respect of thinking men and women. The pulpit teaching that does not quicken the mental currents of the listeners, until they seek new channels of work and activity, falls wide of the needed mark; and on the other hand the congregation that is content with the intellectual nourishment derived from a single Sunday discourse, no matter of how high or profitable an order, is of a poorly-inspiring quality, either to the minister who supplies the discourse, or for the general objects of church work and fellowship.

In its relation to the social questions of the hour the ideal church is the type of a helpful and progressive humanity, made intelligent through culture and the experience of life. Its office is to help the needy and comfort the afflicted; but in ways that shall increase, not diminish the general sum of self-respect. It aims to further the spirit of a noble self-reliance in all men, morally as well as intellectually, to establish more enlightened methods in the administration of charity and justice, and cultivate a deep sentiment of humanity. Believing that man is not a fallen but rising creature, the ideal church believes also in the whole man, and in the development of all his faculties, setting its hand to the accomplishment of the great high task of human perfection.

Having gone thus far in the discussion of the ideal church, a church based on a principle of thought as distinguished from any theological doctrine growing out of that principle, I pause now to raise a question which may seem to bear a contradictory purpose, yet which I cannot avoid. Will this ideal church be Unitarian? That it will exist, is already taking shape, there can be no doubt; but there is room for very grave doubt as to whether it will call itself by the name of any of the historic sects of the past, even by the noble title, Unitarian. There are two reasons for this doubt: first, the larger thought of religion which is beginning to obtain to-day, making the term include the best that has been thought and done in the world in the past, as well as its highest hope and faith for the future,—this thought of religion is too broad and too securely allied to the very nature of things to need the support of any particular name. It lives in and from itself, unaided by human convention and dictum, like the divine love enclothing the universe of which, indeed, it is a part.

Another reason for this doubt, one touching us more closely, lies in the weakness of the Unitarian position—brought about by the contradictory acts of its own history, and in the consequent confused popular misapprehension and indifference to the term. The few great controversies which have marked the history of Unitarianism, while they have accelerated the rate of religious progress in general, have had a weakening effect on the pride and enthusiasm of Unitarians themselves, and on the missionary power of their

faith. A religious body that begins by disclaiming the saving merit of any special belief, and places life above doctrine as the test of a man's religious quality, yet whose history is marked by its refusal to exchange pulpits with a Parker, the public withdrawal of its support from men like Potter and Frothingham, and the kind of criticism the representatives of Western Unitarianism have received during the last three years, behaves with a human fallibility that threatens not only its own security, but its future need and usefulness to the world. I do not mean to indulge in captious criticism on these points which are the sensitive spots in the Unitarian consciousness. As has been said before, it was not to be expected that the leaders in the rational religious movement of twenty-five or fifty years ago should see the full effects and bearings of the principles they had espoused. To them light was given when the way was often hid, mistakes were inevitable, and the more excusable that they were mistakes that sprung from imperfect knowledge, incident to an early period of growth.

But the excuse that seems to explain and condone the mistakes of a generation or two ago, can with difficulty be made to cover the shortcomings of the present. The un-redeeming quality in our Unitarian mistake is seen in the fact that it has been repeated anew whenever the emphasis of our religious statement has fallen on the letter rather than the spirit, showing an unwillingness to abide the logical results of our chosen principles. Another source of weakness to the Unitarian cause is seen in the unnecessary delay and loss of golden opportunity resulting from this weak and shifting policy. The spirit of progress, like time, waits for no man; and Unitarianism, while it hesitates to assume the full responsibility of its mission, to declare for unrestricted mental freedom in the solution of religious problems, is in danger of losing its vantage ground, and that position of leadership it is otherwise so well fitted to hold. For one thing is certain: if this be not the ideal *Unitarian* church my words have tried to describe, at least they have described a recognized religious movement of the age, at work both in and out of all existing denominations. We see signs of it everywhere, in the independent churches springing up here and there, in the Broad church movement that has divided the English church into two parties and is making itself felt in this country in the preaching of men like Phillips Brooks and Heber Newton; in that movement towards the better understanding of man's spiritual nature and possibilities called Psychological Research, and in that new form of consecrated labor for the establishment of a higher moral ideal seen in the Ethical Culture societies. These are but a few of the signs which show how potent and universal is the spirit of modern religious progress. Small matter to it whether it be called Unitarian or not; matter only to us who would preserve that name to other and higher uses than it has yet attained.

Certainly we should make a great mistake to insist on calling this church Unitarian in any sense of vain proprietorship. Rather should Unitarians strive to make the church of their selection as nearly ideal as possible. And ideality, it should be remembered, is nowhere attained in outward results, only in the conception of some great and lasting truth, the adoption of some high, pure motive that time cannot lose nor daily use outwear.

Our ideal church—what is it then? Primarily this: a religious organization whose basis of spiritual union lies deeper than any statement of belief can possibly reach, in the natural emotions of love, awe and gratitude common to all men, emotions that rise with the contemplation of the great mysteries of nature and being. A simple, natural piety pervades the hearts of all the worshipers in this church—men and

women of faulty human lives, but with a glowing conviction and inspiring purpose that keeps their faces set in the right direction.

There will be plenty of belief in this church, religious belief, devout, tender and strong; but not the belief that constrains assent from opposing minds, or likes to shape itself in words; rather the belief that takes the form of a continually expanding sense of trust,—trust in that which is above and beyond us, the source of things from which we came; trust in that which is near and around us, the natural universe, with its wide and everlasting laws; in each other as friends and fellow workers; and in that wonderful system of social order and progress to which we belong. There will be plenty of believing in this church, but it will be of that glad, spontaneous kind which needs no coercion from another; plenty of the belief that springs, as Rev. J. V. Blake somewhere says, from *credo*—I believe; but nothing of that which owe its origin to *crede*—thou shalt believe. With such a plenitude of belief, fresh, constant, upspringing in the heart like any other natural emotion, like love or the sentiment of goodness,—in belief so supplied and so indestructible in source and quality will be found ample motive for a life full of aspiration and busy well-doing.

Will this church ever be? It already is. For that matter, in so far as it includes every struggling attempt of man to realize it, it always has been. Only now at last we are beginning strictly to recognize its true character and purpose.

"One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place."

How happy are we to have gained a vision of this church, whose scripture is the written thought of the good and great of all time, whose worship is the setting of the soul in tune with nature and the laws of its own being, whose communion is that of brotherly kindness and love, and whose crowning object is attained in a perfected humanity, freed from all error, suffering and crime, the ideal of which leans towards us through the centuries, at once the witness and reward of all our efforts.

The following is a copy of the resolution presented by Rev. W. C. Gannett at the meeting of the Western Unitarian Conference, May, 1886, referred to on page 6; and also of the statement of general belief adopted on his motion at a subsequent meeting of the Conference in Chicago, May, 1887. Copies of the same are printed as No. 17, in *Unity Short Tracts*, and may be obtained on application to *UNITY* office, Chicago, 175 Dearborn St.

THE THINGS MOST COMMONLY BELIEVED TO-DAY AMONG US."

Resolved, That, while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to re-statement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faiths.

OUR HISTORY.

In this country Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as New Protestants, asserting—

- (1) The Supremacy of Character above Belief, in Religion.
- (2) The Rights of Reason in the use of the Bible Revelation.

(3) The Dignity, as against the Depravity of Human Nature.

(4) The Unity, not Trinity of God; the Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

To-day few Unitarians but trust free thought and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening, as science, history and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the Moral Order of the Universe, faith in All-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in Religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good, is, in a broad sense, of our religious fellowship; whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian theists; theists, as worshipping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man." "It is belief in the humanity of God and the divinity of man;" "It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us,—always somewhat differing, always largely agreeing. One such we offer here.

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty, and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth ever man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

SOME things flower invisibly and hide away their fruit under thick foliage. It is often only when the winds shake their leaves down and strip the branches bare that we find the best that has been growing.—A. D. T. Whitney.

The notion that individual men can *find* religions, that is, invent them out of their own heads, and set them going, is on a par with the notion that men can *found* states, and create policies, which last for ages.—*Morison's "Service of Man."*

Notes from the Field.

IOWA CONFERENCE.—The recent meeting at Sioux City was exceptionally pleasant and profitable. This good result was largely due to the Sioux City society. Not only was everything done for the guests that hospitality could suggest, but, what is more essential to a religious gathering, a spiritual earnestness was found in the society that called forth audiences of the best type. The papers and sermons were well up to the best conference standard, and the discussion of ways and means was entered into with zeal and discretion. It was decided to expend seven hundred dollars next year for missionary purposes, the A. U. A. contributing half of the amount. Of the portion pledged by the Conference about two hundred and fifty dollars are already raised by cash or subscription. The spending of the missionary fund and the direction of the missionary work were entrusted to a committee consisting of the President, Vice-President and Secretary. The expectation is that the ministers of the state will endeavor to preach four or five times at missionary posts in the course of the year, and organize the work, the Missionary Committee providing a supply for their pulpit. It will be the policy of the committee to firmly establish two or three new societies rather than attempt wide spread plans.

The officers elected for the coming year were: President, Hon. B. F. Gue, Des Moines; Vice-President, Rev. Marion Murdock, Humboldt; Secretary, Rev. Arthur M. Judy, Davenport; Treasurer, Mr. E. H. Buckman, Sioux City; Secretary of Sunday schools, Miss B. Wakefield, Sioux City; of Lay Leaders Society, Miss Emsley, Mason City; Unity Clubs, Mrs. E. H. Hunter, Des Moines; trustees, Miss Clara M. Holmes, Davenport, and Mrs. Vaupel Clark, Humboldt.

Resolutions were passed approving the systematic teaching of morals in the public schools; the opening of the Harvard Divinity School to women; commending the plan of raising \$100,000 additional endowment for the A. U. A. and \$50,000 for the Western Conference; favoring the establishment of the Chicago Institute for instruction in morals and religion; and the granting of civil rights to women. There were reports from all the societies except Keokuk, and all showed increased prosperity. About fifty delegates were in attendance, some of them traveling four or five hundred miles to be present.

Among the "straws" of interest to Sunday school workers was the presentation of two carefully thought out courses of graded instruction. The services of dedication and ordination which occurred in connection with the Conference meetings were so impressive that they will not soon be forgotten by such persons as were fortunate enough to be present. It was a source of sincere regret that Miss Safford declined a re-election to the presidency. Her efficiency and zeal have been a great source of strength to the conference during the last few years.

THE KANSAS CONFERENCE.—We are indebted to the Secretary, Miss S. A. Brown, of Lawrence, for the following report.—

We have just held the annual meeting of our K. S. U. Conference in Topeka. All our churches except St. Joseph were represented by two or more delegates, and the minister when there was one. We expected Rev. John C. Kimball to be with us but he did not arrive till Tuesday evening, too late to take any part in the services.

Monday evening Rev. J. E. Roberts of Kansas City, preached the opening sermon. He spoke earnestly and eloquently directly to the hearts of his hearers from the text "I and my Father are one." He showed how all the old creeds and dogmas were founded in the idea of man's separateness from God, but the truer and better thought is that of man's oneness with the Infinite, and he

closed with this thought from Augustine:

"I have loved thee late, thou Beauty, so old and so new. I have loved thee late. And Thou wert within but I was without and was seeking thee there!"

This is the same old, old thought yet ever new so beautifully sung by Gannett.

"My child,
Why seek me so all day?
Now journey inward to thyself
And listen by the way."

The audience was small, for every one was worn out with a three days' disagreeable wind which had taken the courage out of them, but in the night, a refreshing thunder shower cleared the atmosphere and Tuesday ushered in a most glorious day, when it seemed indeed as though we had a new earth and a new heaven and old things had passed away. Topeka never looked more lovely, and it is indeed a beautiful city at all times, with its wide smooth streets and spreading trees, its well kept lawns and pleasant homes.

The morning service was led by Rev. A. Barnes, of Junction City, a Universalist, who followed the key note given Monday evening, applying it to the unity of purpose and of work between Unitarians and Universalists and urging greater cooperation.

The principal business of the Conference was the organization of the Advisory Board, which was formed at Wichita last fall for the purpose of co-operating with the A. U. A. in missionary work. Judge Geo. W. McCrary made the introductory remarks, emphasizing the importance of the two fundamental beliefs in God and immortality and introducing the following resolutions:

Resolved: That in the opinion of this Conference there is a great opportunity for promoting the cause of Unitarianism in the west.

Resolved: That an efficient organization of our missionary work in the west is greatly to be desired and to this end we earnestly recommend that the A. U. A. place in the field a western agent, with headquarters in the west, to supervise the work of establishing churches, of counseling and assisting weak and struggling churches and generally with prosecuting missionary efforts with systematic vigor in the many fields awaiting our labors.

Resolved: That the A. U. A. be requested to appeal to the denomination at large for a liberal fund to be devoted to the work of promoting pure Christianity in the west under its auspices, and that in case such a fund is called for, we urge western Unitarians to contribute thereto liberally.

DENVER, COL.—Says a Denver paper of recent date: Last evening the Channing Club held a meeting in Hotel Richelieu. The tables were decked out in holiday array and an assembly of the solid citizens of Denver that would be hard to eclipse in a gathering elsewhere, of equal numbers, was present to join in the festivities of the hour. Mr. Van Ness opened with a few witty stories to illustrate the flippancy with which the men of to-day hold their callings and professions for the mercenary spirit of money-making. In contradistinction, to this prevailing lightness of estimation, stands the example of W. E. Channing, who possessed a strength of mind, courage, ability and integrity that held him steadfast in all trying situations of life. He was a reformer, a philanthropist, and originated 22 or 23 charitable societies for the amelioration of mankind. What better inspiration, what better line of work, can we follow than those which are furnished in the illustrious example of Channing? Professor Paul Hannus made an address on "The Aggressive Policy of Unitarianism." If it has anything good to accomplish, was the speaker's contention, it ought to have an aggressive policy. As Unitarians we must be practical. We must exemplify a religion that applies with equal weight to week-day and to Sunday. At the conclusion of the remarks it was voted that the Executive Committee of the club be instructed to formulate a plan by means of which the masses may be supplied with attractive entertainments on Sunday evening, which shall form a counter attraction to that of the saloons, and thus make Sunday closing easier and effective. Mr. Van Ness advocated

some such plan and, undoubtedly, it will be set on foot in due season.

BOSTON.—The Anniversary meetings closed under the cloud of general sadness caused by news of Rev. W. H. Foote's death. At the Unitarian Festival and in other assemblies a rising vote attested accord in a vote of sympathy with his family.

—A Japanese student, lately from Meadville, attended most of the society anniversary meetings and manifested much interest in the exercises.

—Rev. A. M. Knapp's report of his mission to Japan satisfies most listeners of a large return for further work in that empire. It looks rose colored; yet Mr. Knapp confines his statements to facts which he can substantiate, and tells of his commission to fill three new professorships in a large university in Tokio.

—Rev. Charles W. Wendte gave before the Ministerial Union a sketch of the life and writings of the late Rev. Thomas Starr King. The lecture was worthy of the pen of Mr. King.

—The National Bureau of Unity Clubs elected on Thursday its officers, and the Bureau hopes to send out as an A. U. A. tract a statement of the value of Unity Clubs with reports of their work, and a full directory of their locations.

—Good delegations from churches east and west appeared at the Unitarian rooms last week. All the New York and Brooklyn ministers were there.

—On Sunday evening in Rev. E. E. Hale's church, a meeting in behalf of the liberal churches in France was held. Dr. Hale presided and Rev. Narcisse Cyr, the delegate of those churches, gave an account of his labor among those descendants of Huguenots. Mr. Cyr collected some funds in England for their benefit and is meeting some encouragement in the United States in his collections.

—Twenty-eight thousand dollars have been subscribed towards the supplementary fund for the A. U. A. work.

—The old "Berry Street Conference" renewed its life by its usual annual meeting on Wednesday. Rev. M. J. Savage gave the address on "What o'clock in Religion?"

—Two bright, and most valuable addresses of Anniversary week were those of Rev. M. J. Savage before the Berry St. Conference, subject "what o'clock is it in religion," and of Rev. C. W. Wendte, before the Ministerial Union, subject "Thomas Starr King."

WICHITA, KANSAS.—Mrs. L. S. Carter writes of much interest being awakened in Unitarian circles, in Wichita, by the preaching of Rev. J. C. Kimball, who has been temporarily sojourning there. She says, "Wichita holds hundreds of prominent men who are Unitarians, if they only knew it. My faith is strong enough to believe that something will come to us whereby these people can be reached. Miss Mathis and myself have organized a Religious Study Class which will help bring about what we so much desire. Rev. C. H. Rogers, of Hutchinson, Kan., will deliver his lecture—Social Forces—here, on the evening of June 14. We use the fund for Post Office Mission work and to purchase books to circulate. On the evening of June 15th we have a Channing meeting in my office, where all the Religious Study Classes are held, and we hope to create a healthy, spiritual feeling among our women. Mrs. Kimball met our ladies yesterday afternoon in my office and gave us a talk on woman's work in the east. There were about thirty ladies present. Taking all in all, I think we have reason to feel encouraged."

ON THE WING.—Mrs. V. N. Richardson, President of the Women's Western Unitarian Conference, spoke at Unity Church, Cleveland, on the Sunday after conference, in behalf of the body which she represents. She pleaded for an earnest, intelligent support of the Conference and was heard with much interest. A Cleveland paper

quotes at some length from her address. Mrs. Richardson had a good parlor meeting in Marion, O. She spoke at the Independent Church at Jamestown, N. Y., on a week-day evening, to an interested audience, before going on to Boston, where she attended the Unitarian Anniversaries, May 28-30. She has met only the kindest reception everywhere. Mrs. Fifield of Boston, of whom those who met her at the Conference will ever cherish delightful memories, also spoke at Cleveland of the Women's Auxiliary Conference which she represented. "It was intended as a national body," she said, "and if its purpose in that direction has not realized the hopes of the founders it has done a great work. The Unitarian Women's Auxiliary has touched the church life of New England in manifold ways, and always in a manner to strengthen religious life and individual morality. Mrs. Fifield also stopped at Meadville where by invitation of Professor Cary, she addressed the students of the Theological School. She is reported to have told them that "she could ask for them no better thing, then to be sent to the broad free West, where she had found the most beautiful spirit of fellowship."

JAMESTOWN, NEW YORK.—A letter from Rev. Henry Frank, the minister at this point, says: "Our congregations are phenomenally growing. The trustees are contemplating the necessity of increasing the seating capacity of our house. We are crowded out every Sunday night. Have completed the series of controversial sermons on phases of orthodoxy and now am beginning a series of talks to young people Sunday evenings. The Independent Congregational Church of Jamestown never felt surer of its ground; and now that its theological position is undisguised and well understood, though it meets the severest opposition and contempt of the extreme conservatives, has added hundreds to its banners by the out-spoken and unmistakable declaration of its principles. An intense enthusiasm prevails throughout the community in its behalf."

SIOUX FALLS, DAK.—From an editorial in the Sioux Falls *Press* of May 19, headed, "Her Last Sabbath Here," we make the following extracts.

This Sabbath day will bring sad regrets to a large number of the people of Sioux Falls. It closes the ministry which has been so faithfully exercised by Miss Carrie J. Bartlett, pastor of the Unitarian church. There are scores of men and women who will feel that it is not only the leave-taking of one who has Sunday after Sunday edified and strengthened them spiritually, but it is the adieu of a woman whose work in many ways has been in behalf of the welfare of the community in which she has lived. In saying adieu to Miss Bartlett, *The Press* desires to especially acknowledge the good influence which she has in many ways, possibly unknown to herself, exercised through it and upon it.

The farewell reception to Miss Bartlett was the occasion of most tender and touching testimonials of affection for the departing pastor, and a large company followed her to the cars sorrowing most of all, that they should see her face no more.

BARABOO, WIS.—A friend sends us further news of the ordination of Rev. Lloyd Skinner, of Milwaukee, as pastor of the Free Congregational Church at Baraboo. "The church was prettily decorated with evergreens, plants and flowers, and presented an inviting appearance." The sermon was by Rev. J. H. Crooker, of Madison. Rev. T. B. Forbush made the ordination prayer and extended the hand of fellowship to the new minister and addressed the people. Quite a number from abroad were present and the occasion was one of much interest to those in attendance.

CHARLESTON, S. C.—We learn that Rev. E. C. L. Brown has resigned the charge of the Unitarian Church of Charleston, of which he has been pastor for thirteen years. Mr. Brown's old friends will be glad to greet him again in Chicago if his steps should turn this way.

The Home.

GOOD IS ALWAYS USED.

A graceful lily bowed its head;
'Twas white as white could be,
Beautiful petals were wide outspread,—
Oh, the lily was fair to see!
And, yet, to herself she sighed, and said,
"Ah, me! Ah, deary me!"

Then she spoke to the gently passing breeze,

"Just see where I must stand!
I can no more move than the stately trees,
Firm rooted, on every hand;
Yet few of the flowers one ever sees
Could do a work so grand.

"I am rich as a queen in pollen gold,
While the lilies over there
Must bud, and blossom, and then grow old,
And die upon the air,
And never a precious seed unfold,
To repeat their presence fair,

"And all because my pollen should go
To make the perfect seed:
Oh! it is hard, as you must know,
Not to help another in need,
When no one else could help it so;
Oh, it is hard indeed!"

The wind was going to make reply
Unto the lily's plaint,
When a great brown bee came buzzing by:
All other sounds grew faint
Before his hum—now low, now high—
Enough to vex a saint!

He flew right to the lily's bell,
Could he have lost his way?
And rolled and rolled his body well
About, as if in play;
Then drained the lily's honey cell
And swiftly flew away.

"Oh, dear! oh dear!" the lily cried,
"My precious pollen goes
To waste, and all for selfish pride,—
To dust that bee's brown clothes:
It might have scattered blessings wide
As everybody knows."

The lily drooped her head quite low:
She did not see, at all,
The great brown bee so swiftly go
Straight to the lilies tall,
And roll himself in them, so slow,
And pollen give to all.

The gentle breeze said, "Lily, dear,
Behold kind nature's way;
To us it is not always clear,
But we should never say,
'There's no one else can use my good,
There's no one knows the way.'"

JUNIATA STAFFORD.

THE KING OF SPAIN.

A TRUE INCIDENT.

THE king of Spain is called Alfonso XIII. He is a very small king, not yet three years old; and as some one has well said, he has the most comfortable throne in Europe, on his nurse's lap. The Spanish government pays \$1,400,000 annually for his maintenance, so you see a king is a very expensive luxury, which we can very well do without. His Austrian mother, Queen Christina, however, is very fond of him, and thinks he is worth more than all the gold in the world. When grave ambassadors come to visit her, she will run out of the room, bring in the little king, hold him up proudly, and display his plump arms and pretty little feet.

Once she went on a journey to Northern Spain. The chief magnate of the district, a duke, prepared a courteous address of welcome, which he commenced to read. Just then the baby king began to cry; the queen blushed; but the duke was both quick-witted and kind-hearted, and he stopped reading with the remark: "When the king speaks, his subjects should keep silence." This made the queen laugh, caused everybody to feel good-natured, the crying soon ceased, and the address was finished.—*New Church Messenger.*

A DREADED TASK.

A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H.—, one day when I was out to the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy, "there's so many of them taters I'll never get them hoed."

"You won't if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim, in a tone indicating great mental distress:

"Plague on them old taters! It makes me sick to think about them."

"Why do you think about them then?" I said, laughingly.

"I've got to," he replied, dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now, Billy, will it really take to hoe them?"

"Well, at least an hour."

"And you've been distressed about it ever since you got up?"

"Well, I hate to hoe taters."

"And you've been up a little more than five hours?"

"Well, I, I—" Billy began to grin, took up his hoe and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes.

He doubles a task who dreads it.—
Golden Days.

Announcements.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Sunday, June 18, services at 11 A. M. The pastor, Jenkins Lloyd Jones, will speak on "The Triumph of Giordano Bruno."

UNITY CHURCH, HINSDALE. Sunday services at 10:45 A. M. Rev. Arthur Beavis, of Iowa City, will speak.

KENWOOD CHAPEL, corner Lake avenue and Forty-fifth street, services suspended until September.

REV. JENKIN LLOYD JONES will preach at Rockford, Ill., Sunday evening, June 18.

ACKNOWLEDGMENTS.

THE CONFERENCE ENDOWMENT FUND.
Previously acknowledged.....\$12,960 00
Miss Kate Manierre, Chicago.....10 00
Mrs. L. S. Carter, Wichita, Kans.....100 00
Mrs. Angus Buchstall, Oshkosh, Wis.....10 00
.....13,080 00

THE address of W. C. Gannett is 784 North St. Paul street, Rochester, New York.

By some misplacement of the type after the last proof was read, two mistakes appeared in the figures of the financial exhibit of the W. U. C. in the Conference number of *UNITY*. The list of church contributions named the sum from Sioux City as \$50, which should have been \$15, making that footing stand as \$993.40. The total of the Guaranty Fund was a more obvious error, and should have been \$2,169.50, instead of \$1,800.

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All books sent for notice by publishers will be promptly acknowledged under this head, but any further notice must be conditioned on the interests of our readers. The retail price of each book in this list is the price at which it will be mailed by the publishers or sold at any book store. The net price is the price at which the book will be supplied to any subscriber by the publishers of *UNITY*, Charles H. Kerr & Co., 175 Dearborn street, Chicago. Postage must be added if the book is to be sent by mail.

A Girl Graduate. By Celia Parker Woolley. Boston: Houghton, Mifflin & Co. Cloth, 12mo., pp. 459. Retail \$1.50, net \$1.20, postage 12 cents.

The War of Independence. By John Fiske. Boston: Houghton, Mifflin & Co. Cloth, 16mo., pp. 206. Retail 75 cents, net 60 cents, postage 7 cents.

George Washington: an Historical Biography. By Horace E. Scudder. Boston: Houghton, Mifflin & Co. Cloth, pp. 248. Retail 75 cents, net 60 cents, postage 7 cents.

The Story of Patsy. By Kate Douglas Wiggin. Boston: Houghton, Mifflin & Co. Half cloth, 8vo, pp. 68. Retail 60 cents, net 48 cents, postage 6 cents.

The Virtues and their Reasons. A System of Ethics for Society and Schools. By Austin Bierbower, author of "The Morals of Christ." Chicago: George Sherwood & Co. Cloth, 12mo., pp. 204. Retail \$1.50, net \$1.25, postage 10 cents.

Ten Discourses on Orthodoxy. By Joseph Henry Allen. Second Edition. Boston: American Unitarian Association. Paper, 12mo., pp. 244. 25 cents.

The Crusade of Richard I. Selected and arranged by T. A. Archer, B. A. New York: G. P. Putnam's Sons. Chicago: S. A. Maxwell & Co. Cloth, 16mo., pp. 388. Retail \$1.25, net \$1.00, postage 10 cents.

The Geography of Marriage, or Legal Perplexities of Wedlock in the United States. By William L. Snyder. New York: G. P. Putnam's Sons. Chicago: S. A. Maxwell & Co. Cloth, 12mo., pp. 334. Retail \$1.50, net \$1.20, postage 12 cents.

Principles of Procedure in Deliberative Bodies. By George Glover Crocker. New York: G. P. Putnam's Sons. Chicago: S. A. Maxwell & Co. Cloth, 18mo., pp. 169. Retail 75 cents, net 60 cents, postage 5 cents.

The Wit and Wisdom of Sydney Smith. In "Knickerbocker Nuggets" series. New York: G. P. Putnam's Sons. Chicago: S. A. Maxwell & Co. Cloth, 18mo., pp. 445. Retail \$1.00, net 80 cents, postage 5 cents.

Burgoyne's Invasion of 1777. By Samuel Adams Drake. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 146. Retail 50 cents, net 38 cents, postage 5 cents.

History of the People of Israel, from the Reign of David to the Capture of Samaria. By Ernest Renan. Boston: Roberts Brothers. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. xi, 455. Retail \$2.50, net \$1.90, postage 18 cents.

The Revelation of God and other Sermons. By John W. Chadwick. Boston: George H. Ellis. Cloth, 12mo., pp. 236. Retail \$1.00, net 80 cents, postage 10 cents.

The Liberal Christian Ministry. By J. T. Sunderland. Boston: George H. Ellis. Cloth, 18mo., pp. 96. Retail 50 cents, net 40 cents, postage 5 cents.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Chicago: The Open Court Publishing Co. Cloth, 12mo., pp. 267. Retail \$1.00, net 75 cents, postage 10 cents.

The Beginnings of New England, or The Puritan Theocracy in its Relations to Civil and Religious Liberty. By John Fiske. Boston: Houghton, Mifflin & Co. Cloth, 12mo., pp. 285. Retail \$2.00, net \$1.60, postage 11 cents.

Sir Thomas Wyatt and His Poems. By William Edward Simonds. Boston: D. C. Heath & Co. Cloth, 16mo., pp. 144.

Up and Down the Brooks. By Mary E. Bamford. Boston: Houghton, Mifflin & Co. Cloth, 16mo., pp. 222. Retail 75 cents, net 60 cents, postage 7 cents.

Birds Through an Opera Glass. By Florence A. Merriam. Boston: Houghton, Mifflin & Co. Cloth, 16mo., pp. 222. Retail 75 cents, net 60 cents, postage 7 cents.

Indoor Studies. By John Burroughs. Boston: Houghton, Mifflin & Co. Cloth, 16mo., pp. 256. Retail \$1.25, net \$1.00, postage 8 cents.

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IMPORTANT WORKS

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This work of the eminent philologist has evoked much criticism.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet, of Paris, France. Cloth 75c; paper 50c.

In a preface written especially for the American edition M. Binet confutes the theory of the English scientist, Prof. George J. Romanes, that the first appearance of the various psychical and intellectual faculties is assignable to different stages in the scale of zoological development.

The Idea of God. By Dr. Paul Carus. 15c.

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From a well known eastern minister who has thought that UNITY made trouble: "I see tokens of growing liberality in UNITY since the change of form. I wish it was broad enough to take us all in. When it is, it will be easy enough for us all to take hold and make it our missionary sheet with 10,000 subscribers. I hope the time will come."

From a friend who does not give her own address: "Please find enclosed one dollar for subscription to UNITY to be mailed to—. I wish it were in my power to send you a multitude of subscribers; the paper has been of exceeding value to me."

From Lawrence, Kansas: "Please find enclosed one dollar for UNITY to—. UNITY, since the new departure, is abundantly satisfactory. Just as soon as it gets to the 1,500 we must make another push for 2,000. Then a bolder push for 3,000. The thing can be accomplished if the quality of the paper, now so excellent, can be made to keep pace, *pari passu*, with its circulation. It will be a good thing to run up the subscription to UNITY as a paper to be circulated through our post-office mission, till my share shall amount to 30 papers weekly. I now receive 10 regularly. I do not think that with the stamps I get I could handle more than 30."

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From a new subscriber in Idaho: "I sent draft for \$1.00 to the publishers of UNITY a month or so ago, have received the paper regularly since then, and am highly pleased. If I were rich I would pay for the paper to come to each one of my neighbors. I will try to induce them to subscribe, but I may not get one—too much orthodoxy."

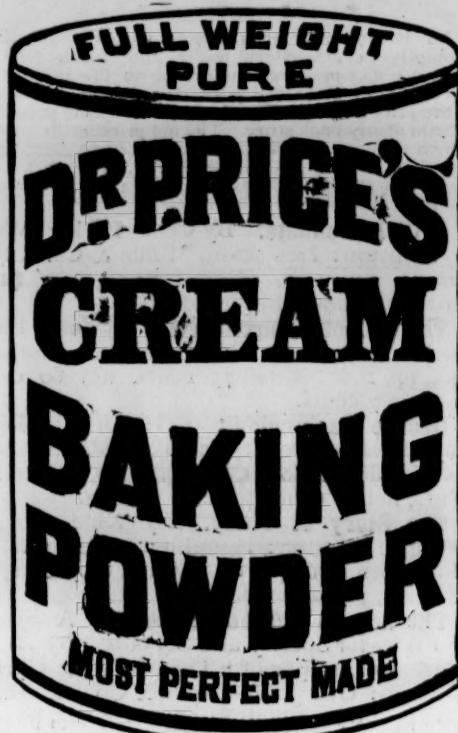
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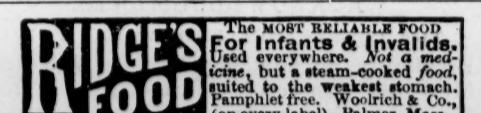
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